

/219 cont./

632 When the "mouda^c" made up of several hamlets is an active
621 social unit, as happens in most of the valleys of the Haut-Atlas
[592] /High Atlas/, the heads of all the households in the hamlets
that constitute it deliberate jointly in order to regulate the de-
tails of life. But if, according to common practice, the assem-
[554] bly is open to all the men married for a year, only the respected
[613] representatives of families, the heads of the "ikhs," make de-
cisions in the name of all.

623 The meetings of the council of the "mouda^c," to which the
[346] name "jema't" is often given, are customarily held in the Friday
mosque, which is the central institution, and perhaps this social
group's reason for being. The turn for feeding the taleb -- a
[212] hired outsider who instructs the children in the reading of the
[755] Koran, drafts letters or legal documents, and furnishes amulets
[358] to cure illnesses -- maintenance of the house of prayer, system-
[574] atic regulation of the hospitality owed to strangers who come to
spend the night in the mosque usually built apart from the village,
such are the little practical problems that the assembly must
solve in the best interests of all. The "jema't" augments its ac-
[185] tivity by watching over the protection of the crops, fixing the
[241] successive periods of utilization of the forest of argan trees for
[245] pasture or the harvest of the berries; it also sets the time when
[624] one can begin the plowing or the harvesting of walnuts (1).

[778]
[787] 1. For magical reasons, it is often prohibited
by the jema't to plow before a family that pos-
sesses "baraka" has found that circumstances
are favorable for beginning the work. Cf.
Laoust, Mots et Choses berbères /Berber Words
and Things/, pp. 313-315. For other reasons,
the harvest of walnuts or olives, which is done
on trees belonging in common to a large number
of owners, could be done only in the presence of
the entire group, and it, too, is regulated by the
council.

[423]

/219 cont./

623 and intervenes to regulate the use and repair of the ségulas; fi-
 185 nally, it often designates minor functionaries remunerated by the
 241 /220/ community for the systematic regulation of irrigation:
 245 these are the ones that are called by the name of "amazzal," or
 624 again the "little inflas," or the "inflas of the water."

Sometimes it is the council of the "taqbilt" itself that inter-
 623 venes in order to apply to those who act contrary to the crop
 627 police the fines called "azzain n igran," fines of the fields. But
 681 most often each "jema't" of a "mouda" fixes these penalties as
 625 it likes and collects the fines for its profit without swerving from
 a traditional tariff known to all. Moreover, it is in this form of
 671 the "azzain n igran" that the customary law at the heart of the
 177 "mouda" persists longest, even when the progress of the penetra-
 632 tion of the Makhzen /makhzan/ has led to its disappearance in
 the country.

623 Thus, for reasons that are related to the conditions of mate-
 184 rial life, the assembly of the "mouda" often assumes great local
 importance. Even in regions like that of the Haha, where the
 population is dispersed over the whole territory in isolated houses,
 the use of forest pastures, the execution of tasks in common by
 mutual assistance contribute toward maintaining the tradition of
 623 the "jema't" councils. Meetings are held when necessary in the
 346 Friday mosque, which is sequestered, like all the houses in this
 361 country, on a solitary hill (1).

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 * 634
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1. It may happen that the organization of the
 "mouda" develops on the model of that of the
 "taqbilt" and that it is then directed by a
 moqaddem. This is the case in several small
 tribes of the Seksawa (the Ait Haddiyous in par-
 ticular). This event occurs in a region where
 the "taqbilt," divided into three thirds, are
 stronger than elsewhere; one grasps here from
 life one of the phases of the appearance of new
 autonomous fractions being formed by simple
 growth of the "mouda." One also sees from

/390 cont./

- * 631 Just as the sultan is in the hands of Allah, the kaid is the slave
648 of the sovereign, and the subjects the humble servants of the kaid.
177 Moreover, there can exist in the Empire only one single State,
178 only a single Islamic community, of which the sherif is the
leader. The independent mountain republics are for the Makhzen
* 634 only errors of corrupt men, creations that by strict right cannot
claim any law: nothingness engendered by ignorance.

Equally bent on destroying Berbérie /Barbary/, the temporal
power of the chiefs and the divine right of the sultans are able to
join and unite. Often, as we have said, it is the amghar, master
[616] of a leff established at the foot of the Dir, who enters the service
[619] of the Makhzen /makhzan/ of the plain; /391/ at other times it
is a tribal chief in the mountains who receives the title of kaid;
the lords of the Atlas themselves, whose conquests are made in
the name of the sultan, govern according to the traditional prin-
ciples of the sherifian State to the point where in our day it is into
the parts of their territories remaining free of our control that one
must go to observe the anachronism of the last tribes living under
the regime of the Makhzen of former times.

Sometimes, it is true, these two powers of domination come
to fight each other for a time, as we have seen in the country of
the amghar of Tagontaft in the valley of the Nefls, but it is in
order to unite better afterwards their wishes for exploitation and
their desires for conquest. The goal, often unconscious, of the
[642] efforts of the chiefs and of the sultan is to achieve on the ruins of
[185] the Berbère /Berber/ cantons the founding of an absolute Empire,
without internal frontiers, subject to a single law and one that
condemns the subjects to submit to a ruinous and pitiless tyranny.

It is difficult, when one measures the futility of the results
obtained by the Makhzen and the amghars during ten centuries of
fighting, to escape from a feeling of pity with regard to these
people reduced to a servitude without ideals, in misery without
hope, and who no longer look for any remedy for their ills other
than an impotent and fleeting return to the anarchy of old. /Page
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